

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

MISSIONS OF THE AMERICAN BOARD.

The Prudential Committee of the A. B. C. F. M. have published a Tract containing a general view of their missions. Such abstracts are useful as a paper of reference to those interested in missions, and for the information of those who are ignorant of missionary operations. The following account of these missions was prepared by the Committee in November 1823.

HOME DEPARTMENT.

Hon. William Reed, Rev. Leonard Woods, D. D. Jeremiah Evarts, Esq. Hon. Samuel Hubbard, and Rev. Warren Fay, *Prudential Committee.*

Jeremiah Evarts, Esq. *Corresponding Secretary.*

Mr. Rufus Anderson, *Assistant Secretary.*

Henry Hill, Esq. *Treasurer.*

Chester Adams, Esq. *Auditor.*

The executive business of the Board is transacted at the **MISSIONARY ROOMS**, No. 69, Market Street, Boston, Mass., which are daily open during the regular hours of business.

FOREIGN ESTABLISHMENTS.

The Board has established missions, in the order of time in which they now will be named, at Bombay—in Ceylon,—among the Cherokees, Choctaws, and Cherokees of the Arkansaw—at the Sandwich Islands—and in Western Asia. It has, also, taken measures to ascertain the religious and moral state of the southern and western countries of South America, with a view to missionary labours in that interesting part of the world.

I. MISSION AT BOMBAY.

Commenced in 1813. The mission has three stations,—Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer.*

MAHIM—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary.*

TANNAH.—The principal town on the island of Salsette, 25 miles from Bombay. Rev. John Nichols, *Missionary.*

The first Missionaries to Bombay embarked nearly 12 years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during this time, they have translated most of the New Testament into the Mahratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably, by several hundred thousands. They have under their care 18 schools, containing about 900 pupils; and, not long since, they had 25 schools, containing 1,200 pupils, but were obliged to discontinue several, for the want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and, during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College*, will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, in October 1816. It has five stations,—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary*; Nicholas Permander, *Native Preacher.*

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries.* Gabriel Tissera, *Native Preacher.*

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary.* Francis Malleappa, *Native Preacher.*

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary*.
George Koch, *Native Medical Assistant*.

MANEPI.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*.

The original missionaries from this country to Ceylon, were four in number,—the Rev. Messrs. Warren, Richards, Meigs and Poor. The two first named have rested from their labours. At the date of the last intelligence, Messrs. Meigs and Poor had been labouring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control, 118 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 32 free-schools, containing more than 1500 scholars; have admitted into their church 17 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom are licensed to preach the Gospel. One of these licentiates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. MISSION AMONG THE CHEROKEES.

On the 13th of January 1817, Mr. Kingsbury arrived at Chickamaugah, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations,—Brainerd, Creek-Path, Carmel, Hightower, Willstown, and Haweis.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. Nashville; and 110 S. W. of Knoxville.

Rev. Aid Hoyt, *Missionary*; Dr. Elizur Butler, *Physician*; Mr. Sylvester Ellis, *Schoolmaster*; Messrs. John Vail, Henry Parker, and Frederick Elsworth, *Farmers*; Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics*.

CARMEI.—Formerly called Talony. Sixty-two miles S. E. from Brainerd, on what is called the Federal Road. A school was established here in May 1820: Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary*, and Mr. Moody Hall, *Schoolmaster*.

CREEK-PATH.—One hundred miles W.

S. W. of Brainerd. A school was established here in April 1820.

Rev. William Potter, *Missionary*.

HIGHTOWER.—On a river named E. tow-ee, but corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 miles west of south from Carmel. A school commenced in April of the present year.

Mr. Isaac Proctor, *Schoolmaster*.

WILLSTOWN.—About 50 miles S. W. of Brainerd. A school was established at this station, in May last.

Rev. William Chamberlain, *Missionary*.

HAWEIS.—About 60 miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Elsworth, *Schoolmaster*.

IV. MISSION AMONG THE CHOCTAWS.

The Mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August, felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honour of the "Apostle of the American Indians." This mission has six stations.—Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. Wm. Pride, *Physician*; Mr. Joel Wood, *Schoolmaster*; and Messrs. John Smith, and Zechariah Howes, *Farmers*.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mr. William Hooper, *Schoolmaster*; Mr. Calvin Cushman, *Farmer*; and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics*.

BETHEL.—On the Natches road, southwest of Mayhew. A school was established here in November 1821.

Mr. Loring S. Williams, *Schoolmaster*.

Mr. Stephen B. Macomber, *Schoolmaster*, resides here for the present.

EMMAUS.—About 140 miles south-east-erly from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewell, *Schoolmaster*, and Mr. Anson Gleason, *Mechanic*.

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *Schoolmaster*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *Schoolmaster*, has, also, commenced a school, recently, in the neighbourhood of Mingo Moo-sha la-tub-bee, in the S. E. District of the nation.

Mr. Samuel Moseley, *Licensed Preacher and Missionary*; Messrs. David Wright and David Gage, *Schoolmasters*; Messrs. William Holland and Josiah Hemmingway, *Farmers*; and Mr. Ebenezer Bliss, *Mechanic*, are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best when the Corresponding Secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW,

Commenced in the year 1820. There is only the Station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansaw river; and 500 miles from the junction of the Arkansaw with the Mississippi, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock, and James Orr, *Farmers*.

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this mission.

Remarks on the Indian Missions.

Among the Indians, the Board has 13 stations. At seven of these stations, churches have been organized. About 60 Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation, about 30 Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the Gospel.

The Indians live principally in villages, great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of

grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and cultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labours, and exert the same kind of influence, as the village schoolmaster and parish minister in New England. And the time may not be far distant, when, from almost every hill in the Indian country, shall be seen the spires of churches, overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in 1820. The principal station is Hanaroora, on the island of Woa-hoo. Another station is at Wymai, on the island of Atooi. The present distribution of labourers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Blatchely, *Physician*; Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlain, *Superintendent of Secular Concerns*; Mr. Elisha Loomis, *Printer*; and Thomas Hopoo, John Honoree, and George Sandwich, *Native Assistants*.

This mission, the third anniversary of which was in April last, has been attended, probably, with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not of speedy, success are most cheering. Almost all the principal men of the islands, with many of the common people, attend on the instructions of the missionaries. At the last dates, their congregations on the Sabbath consisted of more than 1,000 persons.

The Rev. William Ellis, *Missionary*, is not named in the above list, because, though he labours in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true, of Anna, an *Assistant Missionary* from the Society Islands.

VII. MISSION TO WESTERN ASIA.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

MALTA.—Rev. Daniel Temple, Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*.

JERUSALEM.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries*.

The missionaries at Malta have under their care the *Printing Establishment*, for the support

of which certain persons in Boston and elsewhere are under engagement to pay \$3,000 annually for five years,—in all 15,000. A number of valuable Tracts have been printed, both in Romic or Modern Greek, and Italian, numerous copies of which are now circulating and read in several of the countries bordering on the Mediterranean.—In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionaries in the city of David, are two from this same land unknown to the apostles, in company with a christian descendant of Abraham.

VIII. SOUTH AMERICA.

On the 25th of July last, Mr. John C. Brigham and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is, to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal*, and Mr. John H. Prentice, *Assistant*.

About 60 different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite half, became hopefully pious at Cornwall. At present, the school has 35 members.

SUMMARY.

In the above survey are the names of 81 persons, of whom 29 are ordained ministers of the Gospel, and ten are licensed preachers. Besides these, there are about 65 females, a few of whom are single women, but most are wives of the missionaries.

The sum of the whole is briefly this:—The Board employs among the heathen not less than 146 competent adult persons, of whom more than one quarter part are preachers of the Gospel. It has established these labourers in 25 different stations; in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 Christian churches in the midst of Pa-

gan countries; has established about 70 schools, containing more than 3,000 scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate, in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.

We ask, in closing this survey, *whether money, which is producing such grand results, is not well employed?* To what more noble object can it be applied, than that of sending the Gospel, with its ten thousand attendant blessings, to a number of nations, and to millions of people?—in doing for the ancestors of generations who shall live a thousand years hence, what was done for our ancestors a thousand years ago? The enterprise is certainly feasible; for *similar enterprises have been achieved*. Were not our progenitors pagans—barbarous pagans? And were they not such, long after the Apostles had left the world, and long after miracles had ceased? By what means, then, were *they* converted to the Christian faith? Was their conversion the spontaneous result of their own reflections? Were they christianized by philosophers? Was the grand effect produced by farmers and mechanics, acting without the contemporaneous aid of religious truth? No such thing. Philosophical wisdom had no agency in those changes; and the arts were, in most cases, introduced subsequently to the Gospel. The nations were christianized, and, in fact, civilized, by means of MISSIONARY EFFORTS. France, Germany, Russia, Denmark and Great Britain, are indebted to MISSIONARIES, to FOREIGN MISSIONARIES, for the blessings of the Gospel. By means of such efforts, more feeble than those of the present day, and made under circumstances far less advantageous; and by means of such missionaries, not half so well sustained by the churches of those times;—by means of such efforts and such agents were the barbarous nations of Europe, and our ancestors among them, won over to a Christian profession. Why, then, should modern attempts to convert barbarous pagans to the Christian faith, be thought visionary? The experiment has been often tried, and has often succeeded. Unbelief need not wait for future events to remove its doubts. Missions to heathen nations, are as old as the Christian religion. The Gospel has always been propagated by means of them. Every church established by the Apostles, out of Judea

and every Gentile nation and tribe, which has acknowledged Jesus Christ to be the Messiah, is an undeniable proof of the feasibility of attempts made to evangelize the heathen;—of the feasibility of the heavenly enterprize, in which the American churches are engaged. Let the enterprize, then, be prosecuted,—fearlessly, persevering, systematically, and with ever increasing energy.

PALESTINE MISSION.

Extract of a letter from the Rev. Pliny Fisk, Missionary in Palestine, to the Editor of the New York Observer, dated Antoor on Mount Lebanon, July 30th, 1823.*

*Antoor, Mount Lebanon, }
July 30. 1823.*

Dear Brother,—I thank you for your favour of Nov. 25. It reached me at Cairo, March 28. The books which you and your friends had the goodness to send, I suppose are at Malta. Accept my thanks in behalf of myself and my brethren. The quarto Harmony I have not received. It is perhaps at Malta. I fear it will not be acceptable as a present to the Greeks, because it is printed without the accents. The Greeks deem the accents very necessary, and always read according to them. The Harmony, however, will not be useless.

I have lately been examining, with considerable attention, the prophecies in relation to that interesting people, the Jews. The labours in which I am engaged, make this study peculiarly interesting. It is now too late to ask whether they are to be converted? The word of God has settled that point in language not at all dubious. But I feel considerable interest in the question, whether they are to return to their own land? I feel a strong inclination to believe they will return. But inclination, you know, is not to be our rule in interpreting the Scriptures. What then is the real language and sense of Scripture on this point? God told Abraham that his seed should be in bondage in Egypt, and then

* In the letter from Mr. Way, which we published a few weeks ago, he states that he had fixed his residence on the top of Mount Lebanon, where he intended to employ the summer, in connexion with Messrs. Fisk and King, in preparing for the future, by study of language, and the formation of habits necessary for a Missionary among the Arabs. "The place," it is said, "is eminently suited to the reception of Missionaries on their arrival, to learn Arabic, Syriac, and other things equally necessary for a regular plan of Christian enterprise, in that unknown and interesting region." [Ed. Ob.]

be delivered, and put in possession of Canaan. Both the captivity and the deliverance here, were literal. See Gen. xv. 13 and Ex. xii. 40. God told Jeremiah that Nebuchadnezzar should carry the Jews to Babylon, where they should remain 70 years in captivity, and then be restored to their own land. All this was literally fulfilled. See Jer. xxv. 9—13. Dan. ix. 2. There are other predictions of a long dispersion and captivity, which have been also literally fulfilled. Again we find predictions of another return. Is this to be literal or not? The promises respecting three dispersions and two restorations have already been literally fulfilled. Do not the fair rules of interpretation require us to believe that the third restoration will also be literal, unless there is some intimation to the contrary, or some special reasons for adopting a contrary opinion? Are there any such intimations or reasons? I should be glad to have your thoughts on these subjects. I recommend for your consideration the following passages. I hope you will find time to look at them, and tell me what you think of them. Isa. xi. 9—16. predicts the return of Israel as well as of Judah. Isa. xiv. 1. predicts that God will set Judah and Israel in their own land. Isa. xviii. 7. Jer. xvi. 14, 15, and xxiii. 1—3. and xxxii. 37. and 1. 4—6, 19. Ezek. xx. 40. and xxviii. 24—26. and xxxvii. 21, 22—28. and xxxix. 23—29. Amos, ix. 14. Zech. x. 10. and xii. 6—9. Were all these promises fulfilled in the return from Babylon? Have they ever been fulfilled? Can all this mean any thing less than a literal restoration of both Judah and Israel to their own land? I know that many Christians do not believe in a literal restoration. What your opinion is I do not know, but shall be very happy to learn. May we be led into all truth, and assisted in the discharge of every duty. Brother King is at a Convent a little way from me, studying Arabic. I am now with the Rev. Lewis Way, who has come to lend his aid to the good cause in these parts. He is wonderfully zealous for the conversion of the Jews. I wish some of our rich men in America may imbibe the same spirit. Your Affectionate Brother.

PLINY FISK.

INDIA.

JUGGERNAUTH.

A paper, lately laid before the Calcutta Asiatic Society by Mr. Stirling, contains the following recent particulars respecting the temple of Juggernaut:—"Cuttack owes much of its celebrity to the temple of

Juggernaut. The town is calculated to contain 5,741 houses. Every span of it is holy ground; and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of religious establishments, built of masonry, with low pillared verandahs, interspersed with trees. The climate of Juggernaut is said to be the most agreeable and salubrious in India during the hot months. The edifices which composed the great temple of Bhobunsir stand within a large square inclosed by a stout wall of stone, measuring 600 feet on each side, which has its principal gateway guarded by two monstrous griffins, or winged lions, in a sitting posture on the eastern face. About the centre of the great middle tower, Burra Dewall, or sanctuary, in which the images are always kept, rises majestically to a height of 130 feet. Standing near the great pagoda, forty or fifty temples or towers may be seen in every direction. The famous temple of Juggernaut, in its form and distribution, resembles closely the great pagoda of Bhobunsir, and is nearly of similar dimensions. It is said to have cost from 40 to 50 lacks of rupees." The dreadful fanaticism which formerly prompted pilgrims to *sacrifice* themselves under the wheels of the Juggernaut rut'h, is stated to have nearly *ceased*. During four years that Mr. Stirling witnessed the ceremony, three cases only of self-immolation occurred; one of which was doubtful, and might have been accidental, and the other two victims had long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders in India. The self-immolation of widows is said to be less frequent in the vicinity of Juggernaut than might have been expected, the average of suttees not exceeding ten per annum. There is this peculiarity, as performed there: instead of ascending a pile, the infatuated widow lets herself down into a pit, at the bottom of which the dead body of the husband has been previously placed, with lighted faggots above and beneath. In 1819, a heart-rending spectacle was exhibited. The wood collected for the fire being quite green, could not be made to burn briskly, and only scorched the poor sufferer, who endured the greatest agony, but without uttering a shriek or complaint. The attendants threw into the pit a quantity of rosin, covering the living body with a coating of this inflammable substance, which, attracting the fire,

the skin was gradually peeled off, and the miserable victim at length expired, still without a groan.—*Ch. Observ.*

TO-MORROW.

With all the pensiveness of grief and bitterness of self reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness, like my own. Conscious guilt suggested the suspicion, that they knew and reproached me for my neglect; but my friend soon undeceived me, by pouring into my bosom her lamentations for the loss of an only child.

"Alas!" cried she, "my Henry is gone! But three days ago he was romping about in full health, when, suddenly, he sickened with a fever, which seemed to lie chiefly in his head; and he has, this morning, breathed his last!"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, "Ah! Sir these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart! It was but last week that I was thinking my Henry is now 12 years of age; his mind is now rapidly expanding; I know he thinks and feels beyond the measure of his years; and a foolish backwardness has hitherto kept me from entering so closely into serious conversation with him, as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day my foolish and deceitful heart said, 'I will do it To-morrow,' till the very day he was taken ill. I had resolved to talk with him that evening; and when he first complained of his head, I was half pleased with the thought that this might lead him to listen more seriously to what I should say. But O, Sir! his pain and fever increased so rapidly that I was obliged to put him to bed; and, as he seemed inclined to doze, I was glad to leave him to rest. From this time he was never sufficiently sensible for conversation; and now he is gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period

when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience as surpassed many who had seen twice his years. I recollect the favorable symptoms I have discovered, and for a moment, hope that the Good Shepherd had gathered the lamb into his bosom. But then, again, I cry, If it should not have been so! That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a christian parent and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O the cursed sin of procrastination O! the ruinous delusion that lurks in the word *To-morrow*.

You may readily conclude that I sympathized with the agonizing parent, but cannot easily conceive what I felt on being obliged to say to her, "My friend, if that can afford any consolation, I must own to you that I am now distracted with reflections similar to your own. Perhaps you observed, when I came in, that I was thoughtful and dejected, and that it was a forced effort which I made for your relief. I had but just returned from a house which was to me, as well as to the family, a house of mourning. I was sent for yesterday to visit a sick man, and as I fancied that I was then engaged, I promised to call and see them *To-Morrow*. But when I went there *To Day* I was shocked to hear that he was dead, especially as I had reason to fear for his eternal state; and his wife and he were very anxious to see me." Unwilling to pour "vinegar upon nitre," I refused indulgence to my own feelings; and, after feebly pointing my distressed friend to some of the consolations of the gospel, I withdrew. As I returned home, I was surprised and confounded to observe how differently my excuses now appeared, and how light they proved when weighed in the balance against a sinner's eternal interests. —Stupid and cruel wretch! to prefer my own convenience to my brother's salvation! And can I pretend to be a disciple of Him who came even from Heaven "to seek and to save that which was lost, and to give his *life* a ransom for many." —What are the advantages of a few hours' business when compared with eternal joys or pains? Lord, lay not this sin to my charge, nor let the blood of my brother's soul rest upon my mind, and blast the future success of those employments, for which I left him to perish in his sins! Grant me to learn hence,

to abhor, through all my future life, the thought of deferring the concerns of souls till *To-Morrow*!" Christians, Parents, Ministers, learn wisdom from my folly: obey the voice that says, "Go, work *To day* in my vineyard;" *To-morrow* is none of yours. 'Sinners, to day, if ye will hear the voice of Christ, harden not your hearts lest he swear in his wrath that you shall not enter into his rest.' *Lon. E. Mag.*

NEW-HAVEN, JANUARY 3,

THE GREEKS.

Letters from Smyrna to the date of Sept. 29th, represent the affairs of Greece as prosperous, and although accounts from Constantinople, and from Austria, occasionally represent the Greeks as almost subdued, they appear to be pursuing with ardour and constancy the path of Independence.

In our own country "the Greek fire seems effectually to have kindled." In various cities and towns, measures have been adopted to procure supplies. The subject of authorising the President of the United States to send an Agent to the Greeks will soon come before Congress, and in adopting such a course the National Legislature will truly represent the wishes of the people.

The Students of Yale College were the first we believe to place before other Colleges, and before New England, an example of liberality to the land of scholars and artists. They have given Five Hundred Dollars to this great object.

In the City, also, meetings have been held and Committees appointed to solicit contributions. To forward this object the following Address has been prepared:—

ADDRESS:

To the Citizens of New Haven.

It is well known to you that the Greeks, for three years past, have been attempting to rescue themselves and their country, from the dominion and despotism of their Turkish conquerors. Notwithstanding our remoteness from the scene of action; the little connection we have with the Greeks; and the imperfect and contradictory accounts which we obtain of military events and the prospect of their ultimate success; the cause of Greece is daily regarded with increasing interest in this land of freedom. That this interest was not awakened sooner, and more deeply felt, may be now matter of wonder and regret; but it may not yet be too late to manifest our sympathy for a brave, but injured people; and to contribute something to assist their noble exertions to

emancipate themselves from the most relentless despotism that ever oppressed the human race.

That this interference of the citizens of a foreign country, in behalf of the Greeks, is justifiable in the present case, is obvious, not only from the injustice of the first conquest of their country by men whom they had never injured, but from the peculiar character of the Turkish government, and the principles it avows in relation to all christian countries. Men, even when conquered, are still men, and have a right to be treated with humanity. That ferocious tyranny which tramples on the common laws of humanity, and treats men as brutes, can never gain right by prescription. To the native brutality and ferocity of the Turks, is added a bigotted intolerant spirit, infused by their religion, which has inspired its adherents with a supreme contempt of all men not professing the same system of faith. This spirit has arrayed the government in perpetual warfare against surrounding nations. Christians and pagans are alike denounced as infidels and treated as dogs; and as it is a maxim of the Turkish government that no faith is to be kept with infidels, their treaties are violated whenever interest dictates. The very profession of any other religion than that of Mohammed absolves his followers, in their view, from all the obligations of justice and humanity which even Pagan savages have seldom failed to observe. The Turks claim that they are the favorites of heaven; they avow their right to reduce all other nations to their sway; and establish the Mahammedan religion over the earth by fire and sword. By this claim they justify all christian nations in combining to resist the progress of their power; and especially to support an oppressed people, on whom they have for nearly four centuries, wreaked that vengeance, which they would willingly extend to all who bear the name of Christ.

It is now nearly a thousand years, since the Turks, then a despicable horde of Tartars, from the north of Asia, invaded the Christian Empire of the East. Gradually acquiring strength, by successive victories, they continued to harrass and subdue the provinces, till, after nearly three hundred years of war and desolation, the metropolis of the empire sunk under the weight of their power. About the middle of the fifteenth century an immense army under Mohammed, took Constantinople by assault, and for three successive days, the wretched inhabitants suffered all the horrors of indiscriminate pillage and slaugh-

ter. Within a few years after this event, the territories and isles of Greece, the garden of the earth, and the nurse of Genius, submitted to their rapacious invaders. From that time to the present, that beautiful region, where Plato taught philosophy, and where Paul planted the gospel of Christ, has been wasted by lawless barbarians, and its inhabitants, doomed to tribute, to insult and degradation.

The despotism of the Turks is of a peculiar nature, and without a parallel in the history of man. From the spirit infused into the followers of Mohammed, by their religion, they consider the Greeks and all others under their dominion, as holding their lives and property, at all times, at the mercy of their conquerors. Every subject not of the Mohammedan religion, is allowed only the alternative of tribute or death. The very words of the formulary, given to christian subjects, on paying the capitation tax, import, that the sum received, is taken as a compensation for permission *to wear their heads that year*. On more occasions than one, the Sultan has proposed to put to death all the christians in the empire, and has been dissuaded from the purpose, only by the consideration that such destruction would reduce the amount of the capitation tax.

But this is not all. The Turks wage war with arts and science; and barbarously demolish all the splendid monuments of taste and refinement. The noblest specimens of art, which formerly adorned the country and exalted the character of Greece, are now a mass of ruins!

Such is the character of the conquerors of Greece, whose tyranny, the suffering inhabitants are determined no longer to endure. And where is the christian—where is the civilized man, who can fold his arms in torpid indifference, see this little band of christian heroes struggling for their rights and imploring *our aid*, and coldly say to the victims of oppression, "*Be ye warmed and be ye filled?*"

Fellow Citizens, we are debtors to the Greeks!—The whole civilized world is their debtor! Ancient Greece was the nurse of arts, literature, and of science. There dawned the light of intellectual improvement which has illuminated Europe, and whose genial rays, now warm and foster the genius of America. From Grecian fountains are drawn the elements of rhetoric and reasoning which are employed at the bar in the defence of justice, and in the pulpit, to maintain and extend the christian religion. To Grecian taste are we indebted for those exquisite models of

architecture, whose symmetry and beauty decorate our private and public edifices. The spirit of Grecian heroism still animates the breast of the patriot. The very name of Thermopylæ and Marathon, of Leonidas and Miltiades awakens the love of country, and inspires ardor and fortitude in vindicating its rights.

And shall the citizens of the United States, reposing "under their own vines and fig-trees," without molestation; enjoying civil and religious privileges to an extent without a parallel on earth; and blessed with the religion which breathes "peace on earth and good will to men," stand idle spectators of the furious contest between the Cross and the Crescent? It may be said that the money which can be collected in this country will afford them no efficient aid. But men who recollect the poverty and distress of this country, at the commencement of the revolution, will not think lightly of small means. At such a time, the musket that arms a single warrior, the loaf that feeds him, or the blanket that covers his limbs, has a value that none but a soldier can appreciate. And yet our aid in another respect, may be still more efficient. The very knowledge of the fact that there is *one nation* on earth, that has a fellow-feeling for the Greeks, may cheer their hearts, revive their exhausted spirits, and be for a host in their ranks.

Fellow Citizens, as men redeemed from the bondage that shackles and degrades nine tenths of the human family, we have a common interest with every nation that pants and struggles for the same redemption. Let us then extend the arm of relief to our suffering brethren. Should they fail of success, our efforts will be grateful to them and honourable to ourselves, but if they succeed, *our* satisfaction will be a rich compensation for the sacrifice, and *their* triumph will be glorious.

Signed by order.

NOAH WEBSTER, *Chairman.*

CHS. H. POND, *Secretary.*

ORKNEY ISLANDS.

These islands, about 30 in number, are separated from the North of Scotland by the Pentland Frith. According to the statement given by Morse, all the islands contain about 384,000 acres, of which only about 84,000 can be considered at all productive, 294,000 acres being "heath and moss, occupied as common." Many of the islands are uninhabited, and the whole population in 1811, was 23,238.

The spirit of missions which has been so active in Great Britain has been attended, as such

a spirit always is, by a desire to promote the spiritual interests of those who at home, or in its vicinity, are in any measure destitute of the means of grace. Hence the establishment of the Home Missionary Society, and hence also the effort to enlighten and bless the adjacent islands.

From a late English publication we extract the following article respecting the Orkney Isles.

It has pleased God, by means of the occasional labours of the various ministers of the Congregational Union in Scotland, to impart the knowledge of salvation to many who were "sitting in darkness" in the Orkney Isles.

The very destitute condition of that people in respect to the means of religious instruction; their willingness to hear the gospel; the success of the preaching of it among them; and their inability to support a gospel ministry; induced some who regarded their condition as a promising field for usefulness, to make arrangements for supporting an itinerant among them. And, accordingly, Mr. George Robertson has laboured among them in that capacity with a very encouraging degree of success for the last four years, preaching on Sabbath and week days, so as to supply from eight to twelve different stations with sermons once a fortnight, when weather permits, besides making occasional tours through the more distant islands.

In acting upon this plan of labour, considerable hardships have been endured, from having to meet for worship on Sabbath in the open air, during winter as well as summer.

In order to remedy this inconvenience, a meeting-house was built a few years ago in Harra; and has been since enlarged so as to contain 300 people: the whole cost of which has been paid by contributions from persons in that neighbourhood, and from friends in the south of Scotland. And more lately, another meeting-house has been built at Rendall, to accommodate about 280 people, on which there remains a debt of 40*l*. But there is one congregation in Sandwick to which Mr. Robertson always preaches on the same Sabbath as at Harra, being about six miles distant by land; and another at Rousay, to which he preaches on the same Sabbath as at Rendall, being about seven miles distant by sea; both which are still exposed to the inclemency of the weather. And in Kirkwall, also, where Mr. Robertson makes an exchange of labour with Mr. Ramsay, it has been found necessary to make arrangements for building a meeting-house.

In order to supply this want of accom-

modation, more than 300 people have subscribed for building a meeting-house in Sandwich; but the whole amount of their subscriptions does not exceed 25*l.*; the number of contributors showing the general interest in the object; and the smallness of the amount their great poverty.

About the same time, 70*l.* were subscribed in Kirkwall for the house now building in that place; and, very lately, Mr. Robertson presented an appeal to the benevolence of christian friends in Edinburgh and Leith, Glasgow, Paisley and Greenock, in behalf of both places; which, by the blessing of God, produced, after deducting expenses, the sum of 220*l.*

It has been estimated that about 300*l.* additional will be required, to pay the costs of the houses now building in Sandwich and Kirkwall, and the remaining debt on the one in Rendall; and that 150*l.* more would be sufficient for erecting a comfortable shelter for the congregation in Rousay.

ISLE OF MAN.

The Isle of Man is "nearly equidistant from the coasts of England, Scotland, and Ireland." Its length is about 30 miles, and its circumference 70. Its population is 30,000. The island "contains 17 parishes or kirks and is under the ecclesiastical jurisdiction of a Bishop, who is styled Bishop of Sodor and Man." The Home Missionary Society of England maintains one missionary on the island, whose monthly report as contained in the Magazine of the Society for November is as follows:—

The aspect of our affairs in this part of our Lord's vineyard, taken all together, is encouraging, and affords much reason for thankfulness. Since the commencement of the mission, two considerable Sabbath schools have been established, and are rapidly improving. One commodious chapel has been built, and another, equally commodious, has been fitted up; and in each of these places, regular and attentive congregations are, from time to time, assembled. The gospel has also been introduced into several villages, and the spirit of hearing, at first excited, has been continued, while many have acknowledged themselves indebted for a change from darkness to light, to the feeble instrumentality of your unworthy servant. I believe there are, at this moment, numbers in the Isle of Man, who, throughout eternity, will have occasion to adore the Great Head of the church, for instigating his servants to establish the Home Missionary Society.

ENGLISH DISSENTERS

The following is the Copy of a Petition to the British Parliament, prepared by a Committee of several denominations of dissenters from the Established Church. This Petition appears to have especial reference to that part of the British Laws which requires persons holding offices under the Government, to manifest their attachment to the Established Church, by partaking of the Lord's Supper, administered by ministers of that Church, a certain number of times every year,—we believe, *four*.

Some knowledge of the history and condition of the dissenters may be obtained from the Petition. The request which it contains is certainly a very reasonable one, though its success in Parliament is by no means certain.

The improper law referred to, cannot be charged as a fault upon the Established Church. It was the fault of the age in which it was enacted, and of the party then in power. More liberal views have since been entertained in that and in other countries, and it is to be hoped that this remnant of a harsh and impolitic system will be consigned to the oblivion which it merits.

It is certainly desirable that persons holding offices of power and trust under any government, should be firm believers in the Christian religion, and especially that they should feel its power on the heart. Such belief and such experience, would have great influence in keeping them faithful, and the salutary power of their example would extend far and wide. But this is a matter which the law of the land can but partially provide for; Great Britain in the statute referred to dishonours religion, and lays a temptation before her subjects, at least those of them who wish for office, to dishonour it also.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The Humble Petition of the undersigned Persons, being Protestant and Dissenters, and Members, respectively, of the several Congregations of the three Denominations in the Metropolis and its Vicinity,

Respectfully Sheweth,

That your petitioners are the successors, and in many instances, the lineal descendants of those persons, who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were univer-

sally zealous in assisting to establish the glorious revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which in consequence of that event was seated on the British throne, during every one of those unfortunate and criminal struggles, which were subsequently made in favour of the rejected dynasty:—And that your petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the Sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your petitioners have, in particular, been always accustomed to consider the exercise of private judgment in religious affairs to be among those absolute natural rights which are entitled to man's first regard, supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties; to be also co-extensive with those duties, and, therefore, necessarily to include the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; without which, indeed, no religious freedom could be said to be granted; for thought being incapable from its nature, of being brought under the cognizance of human tribunals, freedom of thought cannot possibly be the subject of concession from human governments.

That your petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which, but a few generations ago, could not have been asserted but at the risk of personal liberty, and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your petitioners are farther desirous of acknowledging with grateful satisfaction the large improvement of their legal situation in this country during the reign of his late Majesty, in which more was done than under any preceding monarch, since William the Third, to emancipate religion from the civil thralldom in which it was held by unjust and persecuting laws.

That nevertheless, this freedom cannot be complete, as far as respects your petitioners, while they remain subject to disabilities and consequent degradation on

account of their non-conformity to the national church establishment.

That while such non-conformity was held legally criminal (however unjustly) it might *consistently*, at least, be visited with punishment. But, since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour, which from a just respect to conscience, the legislature has been induced to grant.

That your petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment; especially, when such degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be referred to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office, which latter could not be asked from the legislature without absurdity, and which the Dissenters could not hope to obtain otherwise than in the same course with their fellow-subjects; but in their claim of being at liberty so to obtain it, are corroborated by the well-known declaration of King William III. "That he wished a door should be opened for the admission into his service of all Protestants who were able and willing to serve him:—and when it is obvious that the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced and misjudging majority should deem such extremities necessary for their own comfort or the safety of their religion; a case which experience has proved to be more than imaginary. And your petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most acknowledged definitions, persecution, and that for conscience sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said

to amount to a virtual repeal of all the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual obedience. It is enough for them to observe, that a partial and discretionary indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they were never intended; and the injury which your petitioners most deeply and universally feel is of a different nature; they complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which society has to bestow; but that they all, indiscriminately, are held up to public odium as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Act relieve them? Or how does it restore them to that their just station in society, from which, for no crime either proved or imputed, they have been so harshly thrust away?

That your petitioners humbly conceive, that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more to such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; in which sentiment, your petitioners are again supported by the same royal authority before quoted, recorded in your Journals, "That granting ease to Dissenters would contribute very much to the establishment of the Church."

That the specific test actually imposed is in itself particularly improper, as being liable to the imputation of profaning a solemn rite of christian worship, to the great disgust of many religious persons, and to the scandal of religion itself. And that it is further objectionable, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious. But that on such arguments, as affecting themselves, your petitioners are the less disposed to insist, because, by any other impediment equally efficient, they would

still deem themselves subjected to similar oppression; and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this honourable house, to take the premises into their serious consideration, and to grant them relief. And they persuade themselves, that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the legislature, respectfully, but frankly, to submit to its wisdom the expedience of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

And your petitioners shall ever pray, &c.

For the Religious Intelligencer.

AMERICAN TRACT SOCIETY.

MR. EDITOR,

You will rejoice in the increasing prosperity of this rising Institution. Within the last four months, it has printed *Three Hundred Thousand Tracts*; and sent abroad from the general Depository, almost an equal number. These 500,000 tracts contain more than 3,000,000 pages, which at the rate of ten pages for a cent, amount to three thousand dollars. A number of these are new tracts.

The two last added to the series, are No. 139. *Contentment in Humble Life*; an interesting memoir of Thomas Hogg, first published in the *Christian Observer*; and which occupies the place of Correspondence from a member of College, &c.

No. 144. *The Conversion of President Edwards*; written by himself, which takes the place of a sermon delivered at the eighth annual meeting of the Society.

I have the pleasure of informing you also, that the Society is giving every attention to the style in which the tracts are printed, as to quality of paper, correctness, the insertion of cuts where they are appropriate, &c. And the call for tracts, Sir, is daily increasing. The farther the operations of the Society are extended, and the more its character is known, the more numerous

and extensive are the calls. The publications are so interesting, they are afforded so low, and are calculated to make so deep an impression on the heart, and to produce so happy effects for this world and for eternity, that it is not strange the call from ten millions of people should be great.

While these publications are circulated to produce the happiest influence on all classes of society in our own part of the country, especially on the rising generation; they seem to be a still richer blessing to those parts of the country which are destitute of the preaching of the gospel and the means of grace we so richly enjoy. And it is cause of much thanksgiving, that the friends of the cross of Christ, some of which may be found in every part of our country, however destitute of religious privileges, are awaking to the welfare of those around them; and are using such means as are in their power, to spread among them the knowledge of divine truth.

The calls for tracts from those brethren in the destitute parts of the country, the Committee of the Society feel to be *peculiarly urgent*, and to demand the most persevering efforts to answer them. And they respectfully and affectionately invite the co-operation of all the friends of the Redeemer in their work, which they believe God approves and blesses to the salvation of multitudes of souls. The Treasurer of the Society is Amos Blanchard, Esq. Andover, Mass. The sum constituting a member for life, twenty dollars.

H.

SUMMARY.

Auction duties have been paid at the Turkish Custom House in the island of Scio for forty-one thousand women and children sold into slavery. The fathers, brothers and husbands of these unhappy persons had been massacred.

A Bethel Church, is soon to be erected in the city of Philadelphia, a site in a central situation has already been contracted for.

A General Library for seamen in the Navy of the United States, is forming in Brooklyn under the superintendence of the Chaplain at that station.

The Synod of South Carolina and Georgia, in remarking on the religious state of Florida, observe that "there is not in all that widely extended territory, one public building dedicated to the worship of Almighty God, according to any one of

the Protestant forms of our holy religion. A Presbyterian Society has been formed in St. Augustine, and the Rev. Mr. Lathrop, has been appointed their Agent to solicit subscriptions in the states, for building an house of worship, as the Society is yet, and must long be unable itself, to accomplish the object.

Mrs. Colman, widow of the missionary of that name who died at Chittagong, is very usefully employed at Calcutta, where she has under her care six Bengalee Female Schools, together containing 150 scholars.

In the County of Crawford, Penn. there are twelve Education Societies, all of which are auxiliary to the Presbyterian Education Society. Alleghany College is in this County.

REVIVALS OF RELIGION

Twenty nine persons have lately united with the Third Presbyterian Church in the City of Baltimore. The revival still continues. A number of towns in the State of New-Jersey are favoured with an outpouring of the Holy Spirit.

The Synod of Pittsburgh in their Narration of the State of Religion within their bounds, speak of a revival in Jefferson College in the following manner.

"But it is peculiarly gratifying to the Synod to learn, that the Spirit of the Lord has graciously visited many of the students of Jefferson College, within the bounds of the Presbytery of Ohio. From the statement of that Presbytery we learn, that of the whole number of students, (between ninety and a hundred,) the majority are hopefully pious—others under deep conviction of sin, and earnestly inquiring what they shall do to be saved; and at the close of the last session, there were few, if any, of the whole number, who were not under serious impressions. It is scarcely possible to think of a more animating consideration to the Church of God, than revivals of religion in Colleges.

The following animated letter from a gentleman in Bristol (England) to his friend in this city, has been politely furnished us for insertion in the Observer:—

After a tugging week in the Seamen's cause, I sit down to give you an outline of our proceedings. On Monday, the Rev. John Davis of Bath preached an admirable sermon at the Baptist meeting Broad

Mead, from "who is my neighbour" Luke x. 29, taking in the whole parable of the good Samaritan, and applying it to the neglected seamen. The old veteran, Rev. Rowland Hill, in his 80th year, preached on Tuesday evening at the Tabernacle to at least 2,000 persons, from Zechariah iv. 6. "Not by might," &c. On Wednesday morning the public meeting took place at the Assembly Room, R. H. Martin, Esq. the Treasurer of the Port of London Society in the chair—a most delightful and animated meeting—In the evening, the Rev. Mr. Sherman, of Reading, preached from Numbers x. 29. "Come with us" &c. at the Seamen's Chapel, to at least 1,000 people—perhaps 400 seamen present—one of the most faithful and affectionate discourses of an hour and a half you ever heard—the congregation so still, you might have heard a pin fall—the collections about 69*l.* which with 60*l.* the balance in hand after paying for the ship, fitting up, and expenses of management, (1400*l.*) leaves us in velvet; and to the honour of Bristol be it said, we are the only Society (we know of) out of debt and a large balance in hand. The Report will be sent by next ship, and will give you great pleasure in the perusal. Seamen, mates, their wives, and even landmen have been converted during the past year.

We have recently established a Marine School for sea-boys and seamen. It is yet in embryo. One of our West India merchants, who has lately been seriously impressed took the chair, and for the first time made an admirable speech.

Our Missionary Society also recently held their meeting, and between 600*l.* and 700*l.* was collected. The Jews' Society also have just met, and the Baptist preceded it; so that you see we have been fully employed, and drained. "The silver and the gold are the LORD's" and he inclines his people liberally to aid these benevolent objects.—*N. Y. Ob.*

A NEW YEAR'S EXHORTATION.

Eph v. 15, 16. *See that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.*

Let those who are yet in the morning of life, and have lost but little of their time, press forward with vigour to the end of their journey, without suffering themselves to be drawn aside by youthful lusts or irregular desires. Let those who are in the middle of their course, remember, that their sun will soon decline to the west, and may, even

before that, be obscured with impenetrable clouds and darkness: That therefore it becomes them to work, whilst the light is with them; and whilst their faculties are yet fit for labour and application. And as to those who have almost finished their course, but without answering the great ends for which they were sent into the world, who are grown gray in sin, as well as in age,—what language can paint their folly in its proper colours? What eloquence can rouse them to a state of serious consideration? What voice can impress upon them with effective energy, these awful words? Awake thou that sleepest, arise from death. You have no time to lose. Summon therefore all your vigour to escape for your lives, before it be too late. And may God inspire you with such a lively sorrow and compunction of heart, that you may truly repent you of your past sins, and be accepted into the kingdom of your heavenly Master, even at the last hour, though ye have stood all the day idle.—The present life is no more than the passage to a better, to an eternal and more enduring one. What then remains, but that we learn, from this great and important truth, the just value we ought to assign to each. We are placed for a short space of time, in this vale of affliction, by the hands of a wise and just God. Let us, therefore do our several duties in it cheerfully, and agreeably to the gracious designs of his providence: let us endeavour, by an honest industry, to provide for ourselves, and those who look up to us for support, the comforts and conveniences of life; and let us enjoy them, too, with a cheerful and contented heart; knowing, that every creature of God is good, if it be received with thankfulness. But, amidst all our comforts and best enjoyments, let us remember withal, that we have, here, no abiding city: a few short moments, and not one stone shall be left upon another, of all that we possess or admire. Let us not, therefore, make them the final objects of our happiness. Our bodies must remain upon earth, till our appointed time come, but our hearts and nobler faculties should be in heaven. Thirdly, therefore, let all our thoughts and affections ultimately tend. The span of life bears but a small proportion to the great circle of eternity; the pleasures of vice are utterly inadequate to the rewards of virtue. The one may give us a few short and transient glimpses of joy, but the other will give us unchangeable and eternal happiness: "For he that doeth the will of God, abideth for ever." *Dr. S. Carr.*

From the London Times.

PRIZES FOR VIRTUOUS ACTIONS.

In the account of the sitting of the French Academy on the 25th ult. (St. Louis's day) we mentioned that five prizes, (the foundation of Baron de Montyou) were awarded to five individuals of the lower classes of society, for acts or habits of virtue. The task of deciding in such a case is new, we believe to any literary body, acting in its corporate capacity; and probably from this cause it may not be uninteresting to announce on what individuals, and what actions the choice of the Academy fell. Four of these virtuous persons are of the softer sex. The first is the wife of a water carrier, whose husband gains no more than 35 sous, or 16d a day; but on this, Dame Jacquemin received into her house and supported a poor female neighbour, left destitute of bread or refuge. Demoiselle Caillet, a milliner's girl, has, during 12 years, maintained by her labor the mistress with whom she served her apprenticeship, and whom an incurable malady prevented from doing any thing for her own support. Marie Cartier has performed the same office of charity for the last 17 years, to a female, whose house she entered a servant, but who has since fallen into frightful poverty. The last, who is a portress, received and supported in her house, a young woman from her own province, though for the support of herself and family she has only 200 francs, or £8 a year, and was obliged to pledge her wearing apparel to perform this act of charity. Each of these benevolent individuals have been rewarded 1000 francs and the notice of the French Academy.

The first prize of the value of 1500 francs was decreed to Joseph Becard, an old clothesman, and the following is the account that the Bishop of Hermopolis gave of the invincible patience and numerous sacrifices which drew down upon him the award of Baron de Montyou's bounty. This man, formerly the servant of the Marquis of Stinfort, who died at Arras at the commencement of the revolution, had witnessed in the prison of that city during this disastrous period, the generous devotedness of Madame de Chavilhac to her husband, who was thrown into the same dungeon. Deprived of all support by the death of her husband in 1821, Madame de Chavilhac came to Paris to solicit payment of some money which was due to him. She understood very little of the French language, and not succeeding in

the object of her journey, was reduced to the last degree of want, when she accidentally met Becard, to whom, being of the same province, and speaking the same dialect, she communicated the account of her distress. Becard was deeply affected with her change of condition, and rendered her immediately all the assistance in his power, by selling for her at a profitable rate those articles which she was obliged to dispose of for her immediate subsistence. This small sum was soon exhausted; and the unhappy lady, in despair, passed whole nights and days in tears, struggling to conceal the distress which oppressed her. Becard, being himself reduced to straits, endeavoured to aid her with his feeble means; and as she was ashamed to inscribe her name at the board of charity, he placed his there in her stead, eating the coarse bread which he received, and buying fine bread for Madame de Chavilhac, who had become blind from the excess of her afflictions. Nay, conquering his natural feelings of shame, he even submitted to beg alms in the street for her sake; and not succeeding in his object by all the humiliations of his new calling, tried afterwards the trade of an old clothesman. About the end of last December, this unfortunate woman became ill, and Becard, after going about during the day to gain a pittance for her support, watched her sick bed during the night on a chair. It was only after three months' watching that he would be prevailed upon to accept of a mattress from one of the neighbours, resisting the offer so long on the ground that he might thus fall asleep while his patient required his assistance. Ten days before her death, he in fact ceased to go out on his usual occupation. She died about the middle of May last. Becard rendered her the last services of humanity, accompanied her body to the grave, and carried to the Cure of the parish five francs, which remained of the success which that Cure had sent her for the purpose of obtaining prayers for her soul. Faithful to her memory, he made with his own hands a small wooden cross, and placed it, with her name inscribed, on the grave where her remains were interred. Such is the course of action which has secured for this faithful friend of misfortune a gold medal, and an honourable mention among assembled academicians. If there is any romance in the return of the five francs, and the erection of the monument, it must be ascribed to the Bishop, who gave the details.

POETRY.

For the Religious Intelligencer.

THE NEW YEAR.

Our days are all new ; but no sooner they dawn
Than all, unless lengthened by sickness or sorrow,
Than all, save a shade of remembrance, is gone,
An offering, meet for the shrine of to-morrow.
Our years are all new ; but the entering year
Retires, scarcely seen, to the slumbers of yore,
And posting, with noiseless and ceaseless career,
It is still new and pleasant till rased from our
score.

And new is the morning of each festive day,
Enlivened by hopes, scarcely witnessed before,
Hopes transient—insensibly passing away,
Like vistas they close to open no more
But how many, who, in all the emotion
Of joy, tuned by hope, hail the season begun,
Will, ere it is ended, have weathered life's ocean,
And days, months and seasons, to them—will be
done.

And, now the stern voice of our reason proclaims
Repent and be ready !—This year thou shalt die !
Sure many must die—though unknown be their
names,

O mortal enquire ! Is it you ? Is it I ?

HUDSON.

EDUCATION SOCIETY.

The Female Education Society, of New Haven,
acknowledges the receipt of the following sums
since their Annual Meeting in July.

From the Young Ladies Benevolent Society, New-Haven,	\$04 00
From the Female Mite Society, New Milford,	10 00
From a few individuals of Stonington, by Mrs. Sherman,	11 00
From the Young Ladies Sewing Society, Chelsea,	50 00
From the Female Auxiliary Education Society, Norwich,	34 34
From a small Association of Young Ladies, Fairfield,	50 00
From Mrs. Clarissa Atwater, New Haven, a life subscription,	10 00
From Mrs. Keziah Mead, West-Greenwich,	7 00
From a Female friend, New Haven,	10 00
From a Female Friend, do.	4 43
From a Lady of Woodbury,	00 50

Total, \$191 32

The following donations in Clothing, Bedding, &c. have also been received from July 9, 1823, to January 1, 1824.

From a Lady in New London, six shirts,	\$10 00
From New Preston by Mr. Boardman, two pair sheets, three pair pillow cases, one towel, a small piece of brown cloth,	5 76
The Young Ladies Benevolent Association, Wallingford, one pair thread stockings, one pair suspenders,	1 00

Published every Saturday by N. WHITING.—Price, advance, \$2.50. Six copies, \$2, with the 13th gratis.

Ladies of Stonington by Mrs. Sherman,
one linen shirt, two white vests, two
pair yarn stockings, three pair cotton
socks, one towel, one pair blankets,
one comfortable, one pillow and pil-
low case,

10 20

From Mr. Twining, a bundle with two
shirts, one pair socks, one pocket
handkerchief,

3 66

The Young Ladies Society of Warren,
Litchfield County, clothing to the
amount of

12 50

A Lady in Killingworth, sewing silk,

1 25

A Lady in New-Haven, one pair stock-
ings

1 00

The Benevolent Society in Guilford,

6 36

From North Killingworth, two pair
sheets, two pair pillow cases,

8 00

From a few ladies in North Bristol three
pair socks, one pair gloves,

1 62

From a few ladies in New Canaan 31½
yards flannel,

15 63

From Litchfield, one shirt,

1 50

Total, \$78 56

While we rejoice that many daughters in Israel have not become weary in well doing, we are under the painful necessity of reminding our readers that the contributions to this important Institution have been growing less and less for two or three years past. When we look at the good that has been done ; when we see ministers who are now occupying important stations in the church, and some as missionaries among the heathen ; who have been assisted in their education by this Society, we sincerely hope and believe that christian charity will never abandon it, like many other useful institutions which become lax by time and changes : it wants to be new organized and new auxiliaries formed. The calls and the wants of the church for ministers are no less imperious than heretofore. Let those who feel interested in the cause be up and doing.—*Editor.*

OBITUARY.

MR. DAVID C. COLLINS.

Died at North Guilford, December 24, 1823. Mr. DAVID C. COLLINS, in the 47th year of his age. Mr. Collins fell from the scaffolding in a barn several weeks since, which was ultimately the cause of his death. He bore the severity of his pains with christian patience and fortitude, and said that if his fall and death could be made instrumental of the salvation of one soul he should be satisfied. He manifested a strong desire to promote the kingdom of Christ after he should be dead by making a bequest to the Foreign Mission School at Cornwall of Seven Hundred Dollars.

CARD.

The Treasurer of the American Tract Society, acknowledges the receipt of Forty Dollars, from HON. BENJAMIN TALLMADGE, Litchfield, Conn. to constitute himself and his Lady, MRS. MARIA TALLMADGE, life members.

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